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## THE SERMON

*Preached before the Annual Diocesan Convention of South-Carolina, on the 9th February, 1831, by the Rev. E. THOMAS, Rector of Trinity Church Edisto Island.*

Matthew xvi. 18, 19.

"And I say also unto thee, that thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven."

These words have given occasion to so much controversy, that they can scarcely be mentioned without suggesting disputatious and angry thoughts. But, my brethren, "every word of God is pure;" and like his "works," to be diligently "sought out of all them that have pleasure therein." And the stronger our conviction is, that any particular passage of holy Scripture has been misunderstood, or perverted, the stronger should be our endeavour, to set it in its true light, and restore it to its genuine application. It is to such an endeavour, with relation to the passage which forms our text, that I would now request your indulgent attention. And I would beg you to observe, that my object is not to intrude controversy upon you; in which respect I deem, that the passage has been, by various hands, so thoroughly and learnedly handled, that little more could be done, or could be thought necessary, than to repeat what has already been advanced. But my object will be, in the spirit of Christian charity and meekness, to give what appears to me, to be the clear and scriptural meaning of our Saviour's words; and to deduce from them such practical considerations, as they are plainly calculated to afford both to Christians in general, and to the Clergy in particular.

In prosecution of this design, I will direct your attention:

I. To the meaning of the text, according to its original application.

Upon this point I remark, that Peter was not the only *rock* on which the Church was to be built, but one among many. In support of this position, may be adduced Eph. ii. 19, 20. "Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God: and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone." Here, without question, we are taught to look upon Christ as the great foundation stone; and in a secondary sense, upon the Apos-

ties and Prophets, as assistant supporters of the Christian edifice. A similar testimony we have in Rev. xxi. 14. "And the wall of the city had twelve foundations, and in them the names of the twelve Apostles of the Lamb." In this passage, the Church in heaven, which is the consummation of the Church on earth, is represented as founded upon the Apostles in general. And thus it agrees with the other which has just been mentioned. In neither place, is any supremacy assigned to Peter above his brethren. Together they constitute, under Christ, the *rocks* upon which the Christian Church is built, or founded.

Again—Peter was not the only one to whom *the keys of the kingdom of heaven* were granted; the distinction was equally shared in by his brethren. This inference we may draw from Matt. xviii. 18. "Verily I say unto you, whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven." Here, you observe, the promise is made to the Apostles in general, without any intimation of superiority on the part of Peter. The keys of the kingdom of heaven, it is true, are not mentioned, as in the text; but that phrase, as appears from some correspondent passages, plainly implies no more than what is contained in the commission to *bind and loose*. The like inference is deducible from John xx. 21, 22, 23. "Then said Jesus to them again, peace be unto you; as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, receive ye the Holy Ghost; whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." Here again, the Apostles are addressed together; and though the expressions are different from those used in our text, yet the authority conveyed in the two places is evidently the same. We have, therefore, on this point also, two passages which place Peter on a perfect level with the rest of his brethren.

Having thus, by making the bible its own interpreter, arrived at the conclusion, that the Church was to be built upon the Apostles in general, as figurative rocks; and also, that all of them inherited the promise of the keys of the kingdom of heaven; there will be no great difficulty in settling the meaning of our Saviour's words. The Apostles were the rocks upon which the Church was built, inasmuch as the Christian faith was propagated and established by their labours, or ministry. And to them the keys of the kingdom of heaven were committed, in so far as they were divinely inspired, by their preaching and writing, to make known and settle the terms of salvation; declaring with authority to whom the doors of the kingdom of heaven would be open at the last day, and to whom they would be shut. Such appears to me to be the simple meaning of the passage; the primary meaning intended by our Saviour when he uttered it; and what he had principally in view, when he said to his Apostles at parting, "go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned."

If this exposition be correct, there was nothing promised in the text peculiar to St. Peter. The address, it is true, was made particularly to him; but with the exception of the allusion to his name, it might have

been made with perfect correctness to either of the Apostles; since each of them was destined to be a foundation stone in the sacred building, and to hold the keys of the kingdom of heaven.

.II Our next object of inquiry is, the meaning of the text, according to its present application.

In prosecuting this inquiry, we must search for a secondary and inferior sense, in which the passage may be applied to ordinary Ministers of the Church. In its full and entire meaning, it must, of course, be confined to the Apostles; none of any succeeding age can share with them in their high office, and distinguished privileges. But the same glory which shone upon them, has been reflected, in some degree, upon their successors; and He who promised to "be with them alway, even unto the end of the world," has still some honour in reserve for his ministering servants.

We have seen, for instance, that the Apostles received the title of "rocks," from their being, in subordination to Christ, the founders of the Church. In like manner, Ministers of succeeding times may have the same title bestowed upon them, from its being their office to *continue* what was so happily *begun*. For, as in houses made with hands, other pillars besides those which sustain the foundation are necessary, so likewise in the spiritual building. In the one, as well as in the other, after the foundation is laid, the superstructure is to be carried on and completed; and the several parts of this are to be reared upon fresh supports, in addition to those upon which the whole fabric rests. Now, the Church is a building which must continue to grow until the end of time; not being destined to have its completion, until, like the ladder, in the Patriarch's vision, it reaches unto heaven, and enables all its faithful worshippers to ascend into the presence of God. In this sense you may perceive, how the promise of Christ to Peter, "Upon this rock I will build my Church," may have a further reference than to him and the rest of the Apostles. It may refer, also, to Ministers of succeeding ages; since what the former commenced, these latter are appointed to continue and perpetuate. Thus we read, "He gave some, Apostles, and some, Prophets, and some, Evangelists, and some, Pastors and Teachers; for the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ." In a similar sense, St. Paul calls Titus his "fellow-helper," and Timothy, Clement, and others, his "fellow-labourers in the Gospel of Christ." And the same Apostle seems to have had in view the distinction between the Apostolic office, and that which was to be sustained by succeeding Ministers, when he spoke of himself as "a wise master-builder, who had laid the foundation," and of others, as "building thereon." The Church, then may be considered as founded not only upon its primitive pillars, the Apostles of the blessed Jesus, but upon those in every succeeding age, who are appointed to the work of building up Christians in their most holy faith.

Again—as the keys of the kingdom of heaven were promised to the Apostles, because by them, through divine inspiration, the terms of salvation were to be established, so the same promise is applicable to succeeding Ministers, as the interpreters and publishers of what was

thus established. In laying down this proposition, however, I have no idea of maintaining, either that the Scriptures are to be confined to the hands of the Clergy, or that *they* have any infallible ability for the interpretation of their contents. So far from this, I unhesitatingly say, may shame and confusion attend every effort to check the free and unrestrained perusal of the life-giving word! And may the Christian Laity, at all times, and in all places, so abound "in grace, and in the knowledge of the Son of God, as to be able to judge for themselves, and to "know of the doctrine" which is preached to them "whether it be of God!" The Church to which we belong, has laid it down as a principle in one of her articles, that "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation." Here then is the standard, to which Clergy and Laity alike must resort; by which both must be governed; from which the one have no more right to swerve than the other. But still, it is the acknowledged province of the Clergy, and their peculiar business, to make themselves familiar with the divine word, and to instruct the people out of it. Hence that solemn exhortation of St. Paul to Timothy, and through him to every Minister of the Gospel, "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season and out of season; reprove, rebuke, exhort with all long suffering and doctrine." Since, therefore, it appears, that the preaching of the word was committed by the Apostles to those whom they ordained to the Christian Ministry, we may certainly allow to such, as well as to their successors to the end of time, "the power of the keys," in the inferior sense to which we have alluded. It is their office and privilege, to learn from the inspired word the terms of salvation, and to make known to the people "the mind of Christ," as thus ascertained from his accredited servants. They are to "open and shut," to "bind and loose," according to the rules prescribed them; having "power and commandment" given unto them, to denounce wrath against all who continue in sin, and to "declare and pronounce to all those who are penitent, the absolution and remission of their sins."

Having thus considered the meaning of our Saviour's words, a few remarks, by way of application, will conclude what we have to say with relation to the subject.

To you, first, my brethren of the Laity, I would beg permission to address myself. Was the Church originally founded upon the Apostles and Prophets, Jesus Christ, himself, being the chief corner stone?—And has God provided, by the establishment of a regular Ministry, for the continuation and perpetuation of what he thus graciously begun? How ought you to reverence such an institution; how diligently to improve the opportunities which it affords you! It is not an institution, you observe, which may be regarded or not, as convenience or prejudice dictates. Nor does it matter little, as to our acceptance with God, whether we communicate or not in its services and ordinances. It is like the Ark, in which Noah and his family were preserved from the

flood. God commands you to enter it, if you would pass safely over "the waves of this troublesome world," and attain finally the haven of rest. If you put your faith in the divine word, you will obey the command of your maker in this, as in all other respects; you will seek to become "lively stones" in Christ's spiritual building; "with one heart, you will desire the prosperity of God's Holy Apostolic Church, and with one mouth profess the faith once delivered to the Saints." You will imitate the example of the Church of Jerusalem in its purest day; of the members of which we are told, that when they were baptized, "they continued stedfastly in the Apostles doctrine and fellowship, and in breaking of bread, and in prayers."

And were the keys of the kingdom of heaven committed to the Apostles, so that the conditions of salvation, as established by them, have been ratified by God in Heaven? Then how great should be your regard for that Gospel, by which the terms of life and death have been set before you! How diligently should you study its sacred pages, that you may be guilty of no mistake, on a point so essential to your safety! How constantly and reverently should you attend in God's holy temple, that there, in the appointed place, you may learn, as well as perform, what is required of you! How mindful should you be of the divine precept, "take heed how ye hear;" and of that solemn assurance of our Lord, with relation to his Ministers, "he that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth Him that sent me!" The conviction, that those who preach the gospel unto you, speak not in their own name, but in Christ's, should give their instructions tenfold weight and authority in your eyes. When they proclaim the truth, according to God's holy word, the *voice* is their's, but the *message conveyed* is God's. And he will surely ratify in heaven what he has commissioned to be declared on earth, and our sins will inevitably be remitted or retained, according as we have resorted or not to the measures prescribed for our safety.

To you also, my brethren of the Clergy, I would address a few words in relation to our subject. Is it your office to continue the work which Christ and his Apostles began? And are you thus entitled, in a secondary sense, to the honour of being considered pillars in the Christian edifice? Then keep in mind what a responsible situation you occupy, what a difficult work you have to perform. To you the Saviour looks, for the instruction of his people in their duty; for thus the Prophet tells us, "the Priest's lips should keep knowledge, and the people should seek the law at his mouth." To you he looks for the warning sound of the trumpet, when danger threatens, and the enemy approaches to destroy. To you he looks for such an example of righteous living, as may induce men to love religion, and bless him from whom it proceeds. To you he looks for such purity of thought, such fervour of devotion, such zeal, fidelity, watchfulness, and perseverance in your office, as may not only "save yourselves, but them who hear you." To you, in short, as his ministering servants, God commits the work of reducing men to the "obedience of faith." Will you not, then, think of your duty, and bend all your efforts to its successful accomplishment? Remember the awful denunciation against the un-

thus established. In laying down this proposition, however, I have no idea of maintaining, either that the Scriptures are to be confined to the hands of the Clergy, or that *they* have any infallible ability for the interpretation of their contents. So far from this, I unhesitatingly say, may shame and confusion attend every effort to check the free and unrestrained perusal of the life-giving word! And may the Christian Laity, at all times, and in all places, so abound "in grace, and in the knowledge of the Son of God, as to be able to judge for themselves, and to "know of the doctrine" which is preached to them "whether it be of God!" The Church to which we belong, has laid it down as a principle in one of her articles, that "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation." Here then is the standard, to which Clergy and Laity alike must resort; by which both must be governed; from which the one have no more right to swerve than the other. But still, it is the acknowledged province of the Clergy, and their peculiar business, to make themselves familiar with the divine word, and to instruct the people out of it. Hence that solemn exhortation of St. Paul to Timothy, and through him to every Minister of the Gospel, "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season and out of season; reprove, rebuke, exhort with all long suffering and doctrine." Since, therefore, it appears, that the preaching of the word was committed by the Apostles to those whom they ordained to the Christian Ministry, we may certainly allow to such, as well as to their successors to the end of time, "the power of the keys," in the inferior sense to which we have alluded. It is their office and privilege, to learn from the inspired word the terms of salvation, and to make known to the people "the mind of Christ," as thus ascertained from his accredited servants. They are to "open and shut," to "bind and loose," according to the rules prescribed them; having "power and commandment" given unto them, to denounce wrath against all who continue in sin, and to "declare and pronounce to all those who are penitent, the absolution and remission of their sins."

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flood. God commands you to enter it, if you would pass safely over "the waves of this troublesome world," and attain finally the haven of rest. If you put your faith in the divine word, you will obey the command of your maker in this, as in all other respects; you will seek to become "lively stones" in Christ's spiritual building; "with one heart, you will desire the prosperity of God's Holy Apostolic Church, and with one mouth profess the faith once delivered to the Saints." You will imitate the example of the Church of Jerusalem in its purest day; of the members of which we are told, that when they were baptized, "they continued stedfastly in the Apostles doctrine and fellowship, and in breaking of bread, and in prayers."

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faithful shepherds of Israel, "the diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost—therefore, thus saith the Lord, behold, I am against the shepherds."

And, my brethren, is it your office to preach the gospel, and instruct the people from thence in the conditions of salvation? And may it, therefore, be said of you, in a figurative sense, that you hold the keys of the kingdom of heaven? O, then, consider how solemn, how infinitely momentous is your business! You are to set before men life and death; to demand of them, whether they will serve the Lord, and live forever, or refuse his service, and die eternally. To some, therefore, as an Apostle assures us, you are "a savour of death unto death;" to others, "life unto life." And as he forcibly adds, "who is sufficient for these things?" Truly, it should be to you an awful thought, that upon your lips hangs the sentence of life and death! That according as men improve your Ministry, according as they close or not with the offers which you make them in the name of God, will be their eternal doom! And especially should this reflection inspire you with awe, when you remember, that if you are not faithful in delivering your message, *the blood of those who perish will be required at your hands.* Can you, then, be too earnest and diligent, in preparing yourselves for your responsible duties? Can you cease to apply to God, for his protecting, his assisting, and his sanctifying grace; that the strength which you want by nature, he may supply, and the wisdom which you so much need he may liberally bestow upon you?

Finally, my brethren, let us dwell with emotions of pleasure and thankfulness, upon the gracious promise made in favour of the Church, that "the gates of hell shall not prevail against it," *greater is He that is for us, than they that are against us.* "They that put their trust in the Lord, shall be even as the Mount Zion, which may not be removed, but standeth fast forever. The hills stand about Jerusalem; even so standeth the Lord around about his people, from this time forth forever more."

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*An Address, delivered on the occasion of laying the Corner Stone of Grace Church, Camden, S. C. January 20th, 1831, by the Rev. EDWARD PHILLIPS, Rector of Grace Church.*

THERE was a time when religion carried its own evidences of truth. In the infancy of human nature the revelations of deity admitted of no denial. His presence was symbolized by the various agencies of nature. And the terrors which enforced on man obedience to the divine law, seemed also to crush the spontaneous aspirations of love and confidence in his maker. The human mind, however, began, slowly to recover of its prostrate energies. Sin had not destroyed the impulse given to them by immortal hope. Profane knowledge, for the attainment of which, man had fallen from innocence and true wisdom, produced its abundant harvest of desire and ambition. Hence, year by year, the human family have advanced from the barbarism into which the world's history proves them once to have been immersed, to civilization, to



refinement, and consequently to enlightened apprehensions of God. It is not to be supposed, that the Supreme Being should, at any time, have left himself without witness on earth. It is not, in reason, to be supposed, that he should abandon the moral government of his creatures to themselves. Truth, however obscured, has always been appreciated and sought after by mankind. And religion, however corrupted, has always had its votaries. Nor can it escape the most superficial observation, that the system of revealed law has been, uniformly, adapted to the state of the beings it governed. Mysteries in doctrine, and ceremonies in worship, were necessary for suitable impression of the objects signified by them, on human feelings and affections. It is owing to this peculiar characteristic of a fallen nature, that the world is indebted for the institution of the Sabbath, and the ordinances and sacraments of the Church. It is more than problematical, that the spiritualities of religion could not, and would not be sustained, without the specifications of law. Could it be imagined, that every one possessed the right to exercise sacerdotal functions for himself: that the political relations of society, which, in the first instance, were incorporated with the objects of the Sabbath, should control its observance: that any day, or every day is equally good for the purpose: that the universe should be regarded as the only cathedral worthy of the divine being: and that therefore, the only sacrifices of love and devotion to him, should burn on the domestic altar, or emanate from the grateful heart. Is not the inference conclusive, that disorder and misrule would be thus introduced into the divine appointments, if even unattended by the absolute subversion of the moral institutes they were destined to support? Unfortunately when the understandings of men, however, enriched by the amiable virtues, form opinions on religion the opposite of a written revelation, it is not easy to conceive at what bounds they will stop. What was it, if not this refinement on a plain commandment, that first introduced sin and death into the world? What was it, if not a direct opposition to the known will of God, that covered the whole earth with the waters of the deluge? What was it, if not the hope of evading the penalties of an anticipated violation of divine law, that built the tower of Babel, produced the confusion of languages: and erected for the descendants of Noah the fabric of Polytheism, in which the heathens have since worshipped? Disguised as it may be under its Protean forms of pride or ambition, this spirit of human wisdom can be traced through classical antiquity, beautifying the Pantheon with the effigies of mythology, building an altar to Reason in once Roman Catholic France, and last of all, with delusions less sanguinary in appearance, but equally fatal in fact and in principle to the interests of true religion, polluting the press with the sophisms of Philosophy falsely so called. Wisdom and virtue shrink from the outrages of this demon. Its name is Legion. The torch which reveals its pretended march of intellect, is lit at the worst passions of the human heart, and the promises of the gospel and the hopes of believers are made the fuel and victims for its unholy orgies. What can be expected of ratiocination on the mysteries of faith, but doubt, speculation, and entangling controversy? It cannot be denied that Divine Providence

may have some specific object in view, and we shall refer to it in the sequel, by the permission of the abuses of reason. But the result of good out of evil diminishes nothing of its odium and punishment. Although God may tolerate for a time, the misapplications of human sentiment to matters purely of faith, that is no reason why enlightened mankind should sanction them. Wisdom teaches us to receive divine truths, such as are considered essential to a Church, from the book of God, and from the book of God only. When this rule is transgressed, when the mind begins to reason on its nature, in relation to God and eternity, it is plunged, at once, into an ocean of never ending speculation. It does appear, with the force of a moral axiom, that the whole system of revealed truth could not be more easily and effectually destroyed than by an oversight of its evidences and a neglect of its external services. Wipe off the moral obligations of the fourth law of the Decalogue, destroy the ordinances of the Church, deny the divine institution of the Christian Ministry—and farewell to the gospel. Human passions would take advantage of the heavenly visitant's flight from earth; and the world would rapidly fall back to awful revolutions, and to savagism with all its horrible concomitants. At least such is our opinion. We, friends and fellow-citizens, have assembled this day to assert as much. Our object, by the holy undertaking in which we are engaged, is to express to the world our respect for the sacred sentiments of mankind, our sincere love of order, our reverence for the Apostolic Church of our fathers, and the humble hope and expectation, that with maternal solicitude she will be enabled to gather many souls into the folds of life, and present them as acceptable offerings to God. We are not the only individuals interested in the sublime effort of this benevolence. The corner stone we have deposited in the foundation of our Church, contains memorials which will be hallowed, in the affections of posterity. The superstructure to be reared on it, will, at some future age, be venerated, not perhaps, for the "long drawn aisles and fretted vaults," to which our classic associations recur, for the beau ideal of sacred architecture—our building will not sanction the supposition; but it will be regarded with the most holy emotions of respect, as the imperishable monument of the zeal of this present generation. For the success of the work the sympathy of Christians is engaged. And we bless God for it. Long and anxiously has this event been anticipated. Fifty years ago, if tradition may be relied on, there existed in the town of Camden, but two buildings, dedicated to the public worship of Almighty God. The first was an Episcopal Church, and the other a meeting house for the society of Friends. Report affords us no very accurate particulars, as to the state of the congregations attached to them. The buildings themselves, were either destroyed in the war of the revolution, or fell to pieces by disuse, after the declaration of peace. Since then, all vestiges of the Church have been lost. Year after year, its friends have reluctantly witnessed their best concerted zeal, expire in abortive efforts to rebuild it. Various causes may be assigned for these repeated failures. Prejudices, in the first place, arose against it, from the name of the *English Church*. The aversion was strengthened by the aristocratic principles of the

established hierarchy in England—its union of Church and State; and the odious system of tithing resorted to for its support. This system, though altogether a political scheme adopted, to use the pillars of the Church as props of a rotten monarchy, carried with it too decided opposition to the simple truths of the gospel, and too manifest hostility to the genius of republican institutions to receive from them the encouragement of proselytism. Added to this consideration, it is also to be remarked, that the Ministers of that Church, (such was the case in Camden) being Englishmen by birth and education, in some instances, retired to the mother country, on the breaking out of disturbances, and in others, fell victims to an unfriendly clime. The latter cause was the prevailing reason of the fewness of the Ministers, and consequently deficiency of divine service in Episcopal Churches throughout the Southern country after the war. Be that as it may, in process of time, as the then existing generation died off, their successors felt themselves unequal to the pending combat of religious controversy. They silently yielded to the tide of popular opinion. A gradual incorporation of them into other communions took place. And the apprehensions which they entertained of being charged with bigotry, removed the impressions of early education, or at least, completely silenced arguments in favour of them. Indeed, it is still to be regretted, that objections to the Church should be current, not only in the vague rumours of public prejudice, but in the uncandid statement of scribblers, whose mistakes the utmost charity cannot suppose other than wilful. Let history speak. Let facts determine. From the name of Washington, who was a member of that Church, down to the humble provincial soldier, who engaged in the sacred cause of civil and religious freedom, the Episcopal Church, will be found on examination to have deputed as many of her members, in proportion to numerical force as any other communion did, to fill the offices of honour, trust, and danger in the first confederacy of the United States. Her Clergy and Laity went shoulder to shoulder, and breast to breast, with their fellow-citizens, in the awful struggle for independence. Their blood ran as freely, and their bones whitened the fields of battle, or filled the soldier's grave, as readily as those of the bravest and best of their brethren in arms. And it is high time that the petty jealousies of past days should be buried in oblivion. It is high time that the political sins of a nation, from which nation we have derived chiefly our birth and laws, should be separated from the articles of her orthodox creed. The Protestant Episcopal Church of these United States, is indebted to the Church of England for existence, and fostering care, in the first instance, and, subsequently, for an independent successional authority, in the Episcopate. But when, as it is expressly asserted in the preface to the book of Common Prayer, "when these American States became independent with respect to civil government, their ecclesiastical independence was necessarily included." It is, therefore, properly maintained, that there is a communion between the Churches, as to the spirit and endowments, and apostolical lineage bestowed by the Saviour on his first disciples, as the common inheritance of believers in

a valid Ministry; and no more. So far from meriting the reproach of aristocratic exclusiveness from her ministrations, what Church makes greater efforts to apply wholesome doctrines and discipline, to the various states and conditions of human life? What Church precedes her in the advance of Christianizing mankind? What Church makes greater allowances for the prejudices and infirmities of human nature; or with more genuine liberality allows to others the enjoyment of their faith and worship? It is strictly speaking, the poor man's as well as the rich man's Church. It is the great spiritual net alluded to in the Saviour's parable, and encloses of all mankind from the greatest to the least. These facts are gaining candid inquiry. The moral light of truth dissipates the mists of prejudice which hitherto obscured the world. The Church demands investigation of its principles. In the language of its founder, it exhorts men to come and see. Let them read and judge for themselves. This examination is solicited, not to open the crusade of polemics. The taste for religious bigotry and persecution is long since passed away. And even if we were willing to open the tournament, the sacred duty in which we are engaged, would warn us that this period is not the suitable time, nor this community the proper field of combat. We neither throw down, nor will we raise up the gauntlet. Let us, however, not be misunderstood. The allusion to a stupid but common spiritual chivalry we use merely to deprecate. It is sickening to the pious sensibility to hear of war, and rumours of war in the camp of God. As if two or three families of Christians could not live in one community without constantly denouncing each other for the maintenance of opinions, which they all acknowledge unessential to salvation. Nor is our case, on the other hand, the parallel of God's people under the conduct of Esra at the rebuilding of the temple. We are not assailed by active and violent enemies. Each man's weapon is not girded on his thigh as he pursues his work. No. Our brethren are around us. Their affectionate solicitude is with us. And the stone which we have solemnly dedicated to God, should also be regarded as the pillar of a covenant, like that reared by Jacob and Laban, "let it be the heap of witness between us." That those kind and friendly feelings will be encouraged, we have no reason to doubt. It is to be expected that the erection of a new Church should have, in the views of its members, important objects and bearings on the community, in which it is established.

To suggest some of these, which are obviously presented to the congratulation of the citizen, the Christian, and the Churchman, will comprise the order of our concluding reflections. That revealed truth has unquestionably benefited mankind, needs not the reluctant acknowledgment of professed infidelity to substantiate it. There is in the institutes of the gospel that spirit of benevolence, which seizes on and captivates, at once the human affections. No matter in what form the amiable system of truth may be arranged by its believers, enough of it is self-evidently wise and merciful. The observer finds that it has meliorated the worst conditions in human life, and thrown light on the eternal world of which nature and reason are unable ever to form an adequate conception. Suppose for a moment that no such revelation had pre-

vailed on earth; that it pleased the divine being to permit man to become the prey of his own corrupt passions, and to mark out for himself a system of sacred laws, best suited to his nature and inclination. Where should he find the object of his search? If with the taper light of analogy, he should pursue his inquiries into what has been called natural religion, search erudite volumes, produced by the master-spirits of the most enlightened age: seek after the truth in the lore of antiquity, information gained therefrom, no doubt, might eventuate in praises of theories and institutes, but the pantheon, the theatre, and the academy in which his researches would be pursued, could show the student no more of his nature, than that which perishes in the grave, and lead his moral responsibility no farther than to the penal codes which bound the fabricators of them. A controlling providence would still be deficient to regulate human motive and conduct. Reason could not supply the deficiency. Moral darkness would, like that of Egypt, almost be tangible. Or suppose, that the whole world was reduced to the heathenism of Asia and Africa, of the present times unblest by those glimmerings of light, reflected through the medium of obscured tradition, and abortive missionary zeal. And suppose, that whilst the human family groaned under the bondage of sin, death, and despair, an angel should descend to earth, bearing a volume of wise and wholesome counsel for man, written by the pencil of the Holy Ghost, that wherever the heavenly being appeared, there followed peace and good will towards men; that with his right hand the gates of war were closed; that at the touch of his wand, asylums for the destitute were founded, and schools for the arts and sciences established; that at the voice of his word confidence and charity were restored to their legitimate objects, and which as golden filaments running through society, united it in the indissoluble bond of peace and good order. And then, we should be presented with the moral emblem of the Church, disseminating the blessed truths of the gospel. Indeed, it is evident from the researches of our reason, and from all that we can learn to have been the investigation of previous ages, that nothing can satisfy the moral aspirations of man, but information on God, certainly of procuring pardon of sins from their definite prescriptions for the government of life, and of its issues in eternity. Thinking men have ever considered those subjects meet for reflection. And where shall they obtain information of them if not from the oracles of divine truth! In them they will perceive the hand of God building up in successive ages the fabric of prophecy and accomplishment of types and things signified, by which the redemption of a world is pointed out and secured. It is true, that the salvation of individuals may and has been effected without the knowledge of the word or the accompanying services of the Church, but this only proves that if we are bound by special laws of nature and grace, God is not. He may save his elect by the stipulations of a covenant, unknown and inexplicable to us. It is probable that those revealed laws which have no relation to the vicissitudes of human life are the principles which regulate all orders of beings in the universe; and shall be the principles which will animate the obedience of the redeemed of the Lord, when the seals of the covenant shall

have been broken for them, and they shall have escaped from the bondage of the grave to walk forth into the glorious liberty of the sons of God. But until that time does come to pass, we must be bound by the obligations of laws acknowledged of force. The Almighty having given us the inspired volume for our guide to eternal life, we should expect instruction from it on the mysteries of futurity, and from it alone. To this blessed light we should come with humble and thankful hearts, that its rays may illuminate our progress to the grave, and our souls be cheered with wisdom, and happiness, and salvation. But it may be asked, if the precepts of revealed truth are so satisfactory and intelligible to all comprehensions, why have so many differing creeds been founded on it, why has it called into being so many conflicting sects? The objection, if it deserve the name of objection, is removed by the reply, that the difference of human opinion, on matters purely of faith, rather strengthens than otherwise the general belief in the truth and inspiration of the sacred volume. The various services founded on those creeds, no more disprove the applicability of the gospel to the government of the Church, than the quibbles of jurists on the moot points of law, destroy the wholesome provisions intended by them. There are some subjects in theology, on which the generality of Christians are agreed, and there are others, equally important, on which they all differ. Deeply as this conflict of sentiment may be deplored by the friends of Christian truth, it appears to many thoughtful men, one of the wise improvements that a gracious providence has made to extend the gospel and promote the work of redemption. So long as fallible men are led to their associations by the prejudices of education, at best, or by pride and ignorance, at worst, to produce an unanimity of opinion on any subject, especially on that of religion, is altogether a hopeless expectation. The remark is often made, that charity should induce all Christians to commingle their religious services, on the ground of their assent to the great truths of revelation. But as yet, we have to learn what is the distinguished line of importance, to be drawn between the precepts of God's word. All truths contained in it, appear to us under the title of "great truths," and we are utterly at a loss to comprehend, by what canons this arbitrary criticism should be determined. The matter may, very quietly be arranged, argues your man of liberality. Throw down your old prejudices, silence your antiquated dogmas, consider the laws and usages of your religious system obsolete, believe your neighbour, who differs from you in opinion, to be as wise and as good as yourself. And what then? Must the deliberate convictions of reason and conscience, the express declarations of scripture, the assent to their truth by primitive Christianity, and all uncorrupted ages of the Church, be relinquished to accommodate the changing fashions of the day, or the more transient tastes of fanciful commentators? This would be liberality with a vengeance! This is certainly asking too much of consistent charity. We, as a part of the household of faith cannot consent to those terms of accommodation. We cannot pretend to amalgamate differences that are utterly irreconcilable. We cannot compromise our sense of duty, by



the voluntary surrender of what we conceive to be the unalienable rights of Christ's Church. Nor can we disavow the maintenance of those doctrines founded on the legitimate construction of the gospel, even for the gratification of having our fellow Christians to say, that they are orthodox. But this we will do, we will be agreed to differ on the subjects of difference between us. We will unite with them in all the civilities and courtesies of Christian life. We will co-operate with them, hand and heart in all works of benevolence and usefulness. With this declaration, we assert no rights of primogeniture, or spiritual domination: but like the daughters of Zelophehad, we come this day to ask from our brethren a sanction of our claims on their affection, and from our God the common inheritance of his favour and blessing. And we are sure, that the objects of the Christian Ministry, will be most effectually promoted by this course. In a little time, we trust, that the spire of a fourth Church in Camden, will be regarded by the good citizen with unqualified satisfaction. He will feel that a moral atmosphere breathes around him. He will be assured that a new impetus has been given to the gospel cause, by the awaking the simultaneous zeal of all denominations who support it: and he will exult at the efforts of the Church, however humble they may be, which neither interfering with the interests nor views of others, steadily aims at the salvation of mankind through her own prescribed doctrines and discipline. To do this we will not pledge our zeal and fidelity, for what is there in them separate from error and infirmity. But we will pledge the faith and spirit of our holy Church, and the promises of God made to it!

Hitherto our remarks were generally applicable to any community. But what shall we say of the importance felt and attached to the ordinances of the Church, by its devoted members in this town and vicinity; and of the prospect before them, of having those services permanently enjoyed? How shall we describe their unqualified gratitude to God, that their children may now receive the mystical washing of regeneration from the Church of their affection; and that they themselves need not descend to the grave unblessed by the holy symbols and consolations of religion it imparts. We will not dwell on the claims of respect that they and it demand for the divine institution of the Ministry: the holy formularies in which the pious of all ages have united, the sublime prayers which trembled on the lips of apostles, prophets and martyrs, or arose from censers of incense which burned before the throne of God. We will not prove that our Church is apostolic, her doctrines scriptural, her discipline rational, her liturgy evangelical, it is unnecessary. Although forms and ceremonies of worship may seem inexpedient to the casual observer, he himself practises some kind or other in his public and private devotions. "Having the imagination and understanding (is the remark of a celebrated prelate of our Church,) closely connected with the senses, man's devotion is enlivened, and his feelings warmed by the symbols of truth and holiness. Consult the opinion of mankind on the subject. Look at the Heathen of all ages with his purifications and sacrifices. To the Jew, God gave a system of typical rites and ordinances, and laid down the form of a sanctuary in which he was pleased to dwell." Consider also the

care which our Saviour took to build up his Church by the establishment of a college of Bishops, who in the first instance, should preside over it, and afterwards ordain others to continue the succession forever. The early Churches founded under this Ministry had their forms and liturgies. Individuals and families of all sects have had, and do still use their books and forms of devotion. And what is still more valuable testimony of their worth, Missionaries of other denominations have established in the East, translated liturgies for the use and benefit of their converts. Let the caviller against written forms of worship look into these facts, and before he so unhesitatingly condemns the usages of others, let him publish his own, that the world may decide which is the best. And it may be well for us, who rejoice in the prosperity of our Zion, to remember that a responsibility proportioned to our promise of good rests upon us. To our care is committed interests and duties of the last consequence to our country and those who shall succeed us. God has nowhere promised to any people the influence of the gospel when its authority is denied, and its institutions neglected. The world furnishes sufficient comment on the precaution. In some of those countries first blessed by the rays of divine truth, Metropolitan cities have been ploughed up from their foundation, their glory and magnificence are discoverable, only in the legends of tradition; and the places of their existence known only to the classic antiquary. In others, the minaret of the false prophet glitters on domes once hallowed by the cross of Christ. Churches have been converted into mosques, and the absurdities of Islamism are performed, where once the Christian worshipped his God. The causes of those changes need not be insisted on. To the view of rational piety, they seem obviously to have been the visitation of providence on the lukewarmness, dissoluteness and infidelity of both Ministers and people, and forces on our minds the affecting memorial and warning. Should our conduct be like that of theirs, what certainty can we have, that God will not remove from us his golden candlestick as he did successively from the seven Churches of the East, and leave us the shadow of infidelity or the darkness of final impenitence. But we will throw no gloomy anticipations over our congratulation. Sensible we are that from us our country will demand proofs of our being of the true Church, and to us posterity will look for examples of wisdom, and virtue, and religion. Aware also, that the moments of existence, in which we are required to act, are fleeting by us on noiseless, but rapid wings, we can encourage no other reflection than that of Christian hope. All hearts on this delightful occasion, must palpitate with responsive joy. Let us join in the prayer, that God Almighty will accept the offering we have this day dedicated to him, and bless his work forever and ever.

#### EARLY NOTICES OF THE CHURCH IN SOUTH-CAROLINA.

(Continued from page 24.)

1752—1753.—The Rev. Mr. Harrison, the Society's Missionary at St. James', Goose Creek Parish, by his letter of July 3, 1753, acquaints the Society, that he arrived at his mission, after a passage of some danger, in December preceding, and was most kindly welcomed; and he

received every day some kind token or other of their affection, for which he had, and should endeavour to shew his gratitude, by discharging his duty, with God's assistance, in such a manner, as might be most beneficial to their eternal salvation.

The Rev. Mr. Martyn, the Society's Missionary at St. Andrew's Parish, by his letter of July 4, 1753, acquaints the Society, that he was chosen Rector of that Parish, by the unanimous consent of his parishioners, in March preceding, and their behaviour towards him has been most kind and obliging, and he will do his best to be useful and beneficial to them. And by a second letter from Mr. Martyn, dated January 8, 1754, it appears, that the gentlemen of the parish have laid themselves under large subscriptions for the purchasing an organ, and the erecting a gallery in the Church, and for the doing all necessary repairs to put it in as decent order as any Church in the province. Also the Rev. Mr. Smith, the Society's Missionary at Prince Frederick's Parish is safe arrived, and received kindly by his parishioners: and in his letter of January 4, 1754, he writes, that the new glebe is in forwardness, and his audience increased every Sunday, by the coming of dissenters to Church. The Rev. Mr. Baron, the Society's Missionary to St. Bartholomew's Parish, landed at Charlestown on the 1st day of June, 1753, and went thence to St. Bartholomew's, and officiated for the first time in his Church on Whitsunday, but was afterwards taken ill, and had a pretty severe seasoning; that he had not seen the half of his parish, it being settled for near thirty, and extending to an hundred miles, but he finds his neighbours a regular well-behaved people, many of them intermarried with Presbyterians, who are numerous, but they live in good fellowship, and come to Church when there is no preaching at their meeting-house. Mr. Langhorne, the Society's Missionary at St. George's Parish, returns thanks in his letter of July 20, 1753, to the society for removing him thither; and his parishioners have already been so kind to him as to have enlarged the parsonage-house, and added all kind of necessary outhouses, and purchased two negroes for his service; and they have built a steeple to the Church, a good piece of architecture, and entered into a subscription for a set of bells. The Rev. Mr. Penseley, the Society's Missionary at Beaufort, St. Helen's Parish, acquaints the Society, by his letter dated January 25, 1754, that his parish is in a very flourishing state, and the town at Beaufort, increases every day: his Church, in which he preaches twice every Sunday, is generally well filled, and the congregation behaves in a very decent and orderly manner. And one Goodwin, a layman, who had taken upon himself to officiate there as a Methodist Clergyman, being lately dead, he had then his parish entirely to himself, and he hoped to keep them so, in the true Christian faith and divine worship, according to the liturgy of the Church of England.

1753—1754.—The Rev. Mr. Garden, the Society's Missionary at St. Thomas' Parish, acquaints the Society, that the French Protestant refugees, who formerly inhabited the greatest part of that parish, being almost all dead, their descendants have learned the English tongue by being intermixed with us, and frequent our Church; and many of them are become communicants. Also the English dissenters, that

were once very considerable, being not able to maintain a teacher, come frequently to Church; and some of them have conformed, and become regular communicants. The Rev. Mr. Martin, the Society's Missionary at St. Andrew's Parish, assures the society, that he can, with truth as well as with pleasure, say, that there appears a better disposition in his parishioners towards acts of religion, and a stricter attendance on the public worship of Almighty God than heretofore: they have actually purchased an organ, and paled in the Churchyard; and he hopes to see soon a charity school, for the education of their poor children, established. The church wardens of St. Bartholomew's Parish acknowledge, by their letter of December 30, 1754, their great obligation to the Society, for the pious and tender care in supplying that parish with a succession of worthy and able Missionaries, and in particular for their present worthy incumbent, Mr. Baron; while Mr. Baron acquaints the society that he is happy in that situation, enjoying a good state of health, and the good will of his parishioners, and the number of his communicants is doubled, and one additional Chapel near finished, and workmen agreed with for another. The Rev. Mr. Clarke, Rector of St. Philip's Church in Charlestown, acknowledges the receipt of a box of books, which he had taken care to deliver as directed, together with the letters to the Missionaries of that province, and promises to tread in the steps of his very worthy predecessor Mr. Garden, (who, disabled through infirmities, had resigned that Church) in inspecting the negro school begun by him, which continues to do much good, and consists of near 70 boys and girls, for whose use the Society, at Mr. Clarke's request, hath sent bibles, common prayer books, psalters, and other proper pious books.

1754—1755.—No reports from South-Carolina.

1756—1757.—The assembly of this thriving colony hath been pleased to augment the stipend of their officiating ministers to £100 sterling per annum, for which they have received the hearty thanks of their Clergy, who, it is to be hoped, will merit this favour by their good doctrine and good life, and by their pious labours in their several stations. The Rev. Mr. Harrison, the Society's Missionary at St. James's Goose-Creek, by his letter of January 13, 1756, acquaints the Society, that the inhabitants of his parish are sober and industrious, and in general well affected to our liturgy, there being only a few Antipædobaptists and Presbyterian Dissenters in it; if the latter may be called so, for they frequently come to Church, and even sometimes communicate; he adds that he cannot write any thing certain about the school intended to be built there, a subscription towards it had been made a considerable time the land bought, and bricks made, and as soon as he was able to officiate (for he had been confined by sickness from October preceding) he would endeavour to get the vestry to come to a final determination about it, which had been so good to him, as to make him a present of £120 that currency, to help to defray the charges of the sickness of himself and family. Likewise the Rev. Mr. Peaseley, the Society's Missionary at St. Helen's Parish, by his letter of May 12, 1756 complains very much of his ill health, through the frequent and severe returns of an ague and fever, so that a change of climate is become abso-

lutely necessary for him, and therefore he begs, when opportunity offers, to be removed to a Northern Mission, which the Society will do on the first proper opportunity. Mr. Peaseley adds, that he hoped, on the death of a late Methodist teacher in his parish, to have brought all his parishioners to the Church, but notwithstanding his best endeavours, some of them have followed two strolling preachers of the same sect, but he has the satisfaction to find many others well affected to the Liturgy of the Church of England, and even zealous in its defence. The negro school at Charlestown continues to flourish, and to do great good to the poor slaves under the direction of the Rev. Mr. Clarke, the Rector of St. Philip's Church there.

1757—1758.—The Rev. Mr. Clarke, Rector of St. Philip's Church in Charlestown, writes, that the negro school there is full of Children and well attended; but he much laments the great negligence of the white people, in general, in regard to the blacks, there not being so much as one civil establishment in the colony for the Christian instruction of fifty thousand negro slaves. The Clergy do their duty towards it, but besides many other difficulties and obstructions in their way, it by no means is in their power to perform the more immediate duties of their proper stations, and at the same time instruct so very large a number of negroes. The Rev. Mr. Marten, the Society's Missionary at St. Andrew's Parish, writes in his letter of July 7, 1757, that it is no small satisfaction to him, that he hath it still in his power to acquaint the Society, that his Ministry is attended with some success, though not so great as he could wish, being obstructed by a scandalous practice lately introduced of carrying on the usual labour of the week, even on Sundays, during the season of making indigo; but Mr. Marten hath done his duty in endeavouring to convince his people of the crime of their profaning the Lord's day; and is not without hopes of suppressing this very bad practice among them. He adds, that he preaches every fourth Sunday at a Chapel, in the furthest part of the parish, where, among others, a considerable number of persons, educated in the Presbyterian way attend, and several of them produce Common Prayer Books, and make the responses; and, he hopes, will in time become steady members of the Church. Mr. Marten had, within the twelve months preceding, baptized 36 children, and two adult negroes, that gave a good account of their Christian faith; and there have been five worthy persons within the same time added to his Communicants. The Rev. Mr. Harrison, the Society's Missionary at St. James', Goose Creek Parish, acquaints the Society, that it is impossible to ascertain the exact number of white inhabitants of that parish, as it is unbounded to the North-West; and those unfortunate people, whom the terrors and calamities of war drive from the more Northern provinces, are continually changing their places of residence. Mr. Harrison is informed by some, who have brought their children from 80 to 200 miles distance to be baptized, that there are about 30 families scattered about here and there among them. The number of Communicants within the more settled part of the parish, is 30 whites (10 of them added within the last year) and 17 negroes; and he had baptized 13 white

and 3 negro children, and 7 adult negroes in that year. Mr. Harrison adds, that Mr. Peter Taylor, a good and worthy parishioner hath made a present of a negro girl for the use of the Minister of that parish, as a small encouragement to him for his endeavouring to propagate the gospel among the slaves of the parish; (to use the words of the entry of this donation in the vestry-book) and Mr. Harrison promises, that his sincere endeavours in this good work, as far as is consistent with other duties incumbent on him, shall speak his gratitude for this benefaction.

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REV. DR. CHALMER'S (A PREBYTERIAN) OPINION OF THE CHURCH OF ENGLAND.

"I hold the establishment to be not only a great Christian good, but one indispensable to the upholding of a diffused Christianity throughout the land. In spite of all the imputations and errors which its greatest enemies have laid to its door, we hold that on the alternative of its existence, there would hang a most fearful odds to the Christianity of England. We are ready to admit that the working of the apparatus might be made greatly more efficient; but we must, at the same time, contend that were it taken down, the result would be tantamount to a moral blight on the length and the breadth of our land. We think it might be demonstrated, that were the ministrations of your established Church to be done away, they would never be replaced by all the zeal, energy, and talent of private adventures. Instead of the frequent Parish Church, the most beautiful of all spectacles to a truly Christian heart, because to him the richest in moral associations, with its tower peeping forth from amidst the verdure of the trees in which it is embosomed, there would be presented to the eye of the traveller only rare and thinly scattered meeting houses. The cities might indeed continue to be supplied with regular preaching, but innumerable villages and hamlets, left dependent on a precarious itineracy, would be speedily reduced to the condition of a moral waste. Our peasants would again become pagans, or, under the name and naked form of Christianity, would sink into the blindness, and brutishness, and sad alienation of paganism. \* \* \* \* \* 'We honestly believe that the overthrow of the Protestant establishment whether in England, Scotland or Ireland, would be attended with the most fearful consequences to the interests of Christian truth.'"

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ON THE DUTY AND ADVANTAGES OF RESPONDING.

The excellence of the *spirit* that pervades the Liturgy is very generally acknowledged; while little attention is paid to the evident design of its *structure*, framed, as it has clearly been "to the use of edifying." In fact, considering, as I do, the structure of the Liturgy as adapted to be a powerful auxiliary to its spirit, I have sometimes been surprised to remark, that, those who have written ably, and at length, upon one attribute of the Church's prayers, have been wholly silent with respect to the other. It would seem that they were so wrapt up in the contemplation, that "the king's daughter is all glorious *within*," as to be



insensible, or to forget to observe, that, "her clothing is of wrought gold."<sup>\*</sup>

The Liturgy is a composition replenished with scriptural truth, and so replenished, I conceive, that the members of the Church may pray and praise *with holiness of spirit*, while its peculiar structure is designed to quicken and animate them, that they may offer up their combined devotions with "*fergency of spirit*."<sup>†</sup> Thus it has been broken and divided into brief and varied exercises of devotion, in order that we may not fall into a listless languid frame; and it is further occasionally diversified by the alternate utterance of minister and people in order that we may enliven each other, that we may "consider one another to provoke"<sup>‡</sup> unto the "good work" of prayer, thanksgiving and praise. But how is the pious design of the Church marred by the apathy and silence of her children!

In the book of Exodus we are told that certain arrangements were made in the service of the Jewish tabernacle, "for glory and for beauty."<sup>§</sup> And shall there be no external "glory and beauty" in the service of the Christian tabernacle? Is the glory departed from our Israel?|| Is there no "glory and beauty" in the worship of the Protestant Episcopal Church? Wherein does it consist? Stands it in decorated temples—in white and shining garments,—or in music's sweet and solemn sound? No; but let me not be misunderstood. I do not affect to undervalue or despise any observances, which, untainted by superstition, and sanctioned by ancient usage, tend in any degree to promote the decency and propriety, the dignity and solemnity of divine worship. But the glory of our Church's ritual, her own, peculiar unequalled "glory and beauty," is then, and then only, seen, understood and felt, when the whole congregation, or as many of them as possible, unite in her service with the lips, the understanding and the heart;—not only with the understanding, but with the heart, not only with the heart but with the lips.

And is this observance to be lightly esteemed? Is it nothing, that it comes recommended to us by the practice of the ancient Jewish Church, by the example of the early Christian Church,—by the authority of our own Church,—and by the Apocalyptic vision of the heavenly Church? I am persuaded, that its revival would greatly promote the increase, as well as the edification of the members of our Communion. I am persuaded that in such a case the Church's mode of worship would approve itself, to the judgment and to the feelings of many who are ignorant of her, or who have separated themselves from her bosom;—would approve itself to their judgment, as a reasonable, to their feelings as a beautiful service. They would come in and say, "it is good for us to be here! Here will we pitch our tent, and take up our abode. Here will we dwell, for we have a delight therein!"

O then, let not that observance be despised which enlists the social principle, powerful in evil, but not powerless in good, on the side of religion;—enkindling and keeping alive the devotion of the assembly;

<sup>\*</sup> Psalms xlv. 13.

<sup>†</sup> Rom. xii. 11.

<sup>‡</sup> Heb. x. 24.

<sup>§</sup> Exod. xxviii. 2, 40.

|| 1 Sam. iv. 21.

which promotes an enlightened attachment to the Church and to her services ; which at once cuts off and annihilates certain objections that are made to our mode of worship, by taking away the foundation on which they are *made to rest* ; by which the Church is increased,—man is edified, and God is glorified.

It is hardly possible for language to describe the contrast, striking as it is, between the common, but most objectionable, and the rare, but most approved method of conducting the worship of the Church, when the clerk is every thing and the people nothing, or when the people are every thing and the clerk nothing, or but as one of the people. A late pious Clergyman\* has well said, "I never enter a Gothic Church without feeling myself impressed with this idea, these are the venerable walls that have for ages from the lips of succeeding generations re-echoed this sound :—

‘Thou art the King of glory, O Christ !’”

But how much more pleasing and impressive is the thought that that sound ascends on high, clothed with the full swell of hundreds of united voices, than that it goes forth, as it were, bare and naked, the meagre, perhaps uncouth, utterance of one solitary being.

Do any feel ashamed, do any think it too much condescension thus to join with their fellow-worshippers ? Is any rank too exalted ? What is human rank,—however worthy of respect, and however useful to the well ordering of society,—what is human rank in the presence of the majesty of heaven ? Surely in this particular exercise of devotion, as well as in the general influence of religion on the heart, while “the brother of low degree rejoices in that he is exalted :”† let the rich, in “*that he is made low.*” But do any think themselves too high thus to condescend ? The Church does not think so. Her voice is in unison with that of the psalmist, “*Kings of the earth and all people, princes, and all judges of the world.....praise the name of the Lord.*” Or in the uplifting of the voice to God, is there any thing that ought to be repugnant to the delicacy of *Christian females* ? The psalmist did not judge so, the Church does not judge so: “*young men and maidens, old men and children, praise the name of the Lord.*”‡ What ! and are children not forbidden, nay, are they invited to swell the chorus of praise and thanksgiving ? Let then the children—all of them—begin, and the rest *will* follow—let them “cry in the temple”§ and the rest *shall* follow. Ye then that are matrons of the Church of England, ye that are mothers in this our Israel ! whose delightful task it is, or ought to be, to rear the tender mind, to train up your children “to lead a godly and a Christian life”—do not think it a work of superelevation to bring them up also in the practice of this primitive observance. This if ye shall do, then once more shall the Church arise and “put on her glorious apparel,”||—her own glorious apparel—of united voices in the sanctuary of God, and “gird herself with strength,” that strength with which the most high endues devout and united hearts met together in his name.—*Christian Sentinel.*

\* Mr. Cecil

† James i. 9, 10.

‡ Psalm cxlviii. 11, 12.

§ Matt. xxi. 15.

|| Ps. xciii. Prayer Book.

## ON REVIVALS.

I frequently hear it said that Revivals of Religion are wonderfully calculated to promote unity among Christians. Let us see how this is, though I mean not now to go into any consideration as to the matter of revivals in themselves. They are daily spoken of as most salutary in this respect. If this is true, how does it happen that, in a village where the population is divided between seven-day Baptists and Presbyterians, there should not be during a revival an agreement on the question of the Christian Sabbath? If, as we are told, the revival is the actual and direct work of the Holy Ghost, as much so in fact, as on the day of Pentecost, how does it come to pass that the revival in one congregation teaches that the first day of the week is the Christian Sabbath, while at the same time its advocates in the other insists that the seventh day is holy time? Can unity result from a course like this. There is another particular that presents itself to my mind, as showing that the spirit which many, no doubt very sincerely, believe to control the movements of a religious awakening or revival frequently prevails in a place where two congregations are represented as being equally excited and favoured. In one of these we find infant baptism advocated, and in the other exploded. In one *affusion*, or what is sometimes called, I think improperly, *sprinkling* is insisted on,—in the other nothing but *immersion* will be regarded as baptism. And this is made an indispensable term of communion. Now, can this spirit be the principle of unity. To my view there is danger in attempting to establish as a principle, measures which in themselves, contain the very ingredients of disunion.

We will perhaps talk more on this subject another day, but you may set down with certainty upon this—you will not find the principle of unity except in the Church as it was organized by the apostles under the immediate influence of the Holy Ghost. There was a principle of unity which was never disputed for 1500 years, and though heretics rose, and flourished, and faded away, still the Church was one and undivided as to the centre of unity. That centre of the visible Church was found in an Episcopal head. Such was Ignatius, not the *Pastor* of a single congregation, as your compiler of Tract No. 214 would have it, but a *Bishop*, having many congregations under his government, and many Presbyters and Deacons who were guided by his authority.—*Auburn Gos. Mess.*

## ON THE LOVE OF GOD.

It is not often that we meet with remarks which evidence so deep an insight into the human heart as the following from Bishop Heber. He must have been accustomed to examine himself thoroughly :

“ It is, indeed, to be expected, and it therefore should by no means be allowed to discourage the inexperienced Christian, that at first, and in the earlier stages of our approach to God, we should experience but little of that ardour of devotion, those pleasures of earnest piety which are, in this world, the reward of love as well as its most convincing

evidence. Our prayers at first will often be constrained; our thanksgivings cold and formal; our thoughts will wander from our closets to the world, and we shall have too frequent occasion to acknowledge with shame and sorrow the imperfection of those offerings which we as yet can make to our benefactor. A religious feeling, like every other mental habit, is slowly and gradually acquired. A strong and lasting affection is not ordinarily the growth of a day; but to have begun at all is, in religion, no trifling progress; and a steady perseverance in prayer and praise will, not only, by degrees, enlist the strength of habit on the side of holiness, but will call down, moreover, and preserve to us that spiritual support and influence, without which all human efforts must be vain, but which no one will seek in vain, who seeks for it in sincerity and by the appointed channels.

"But though the absence of fervour be not the produce of permitted and habitual sin, undoubtedly it must be ruinous to every well-founded hope of acquiring a genuine love for him who is of purer eyes than to behold iniquity. In disputes between men we are taught by every day's experience that it is hard to love those whom we have injured; and that the more we feel ourselves in the wrong, the more inclined we are to view with dislike as well as apprehension, the person who has cause to be offended with us. And thus it is that every additional act of transgression indisposes our hearts the more to a faith in the gracious offers of our king, and to an acceptance of them; and the more impossible it seems that we should be pardoned, the more sturdily and desperately do we proceed in courses of which we know that the end is death, but the dereliction of which, as we apprehend, would be now altogether fruitless.

Such a state of mind, of all others to which a sinner can be reduced on this side the grave, is surely the most terrible. It is one, however, which is more common among men than the generality of mankind imagine; and it is a danger which cannot be too often or too earnestly represented to all those who dwell carelessly, lest their habitual offences should shut the door against reconciliation; and not only so grieve the Holy Spirit as to deter him from returning, but, even if he should vouchsafe to return, render their hearts insensible to all the ordinary methods of his mercy."

#### ON THE MINISTERIAL RELATION.

There is hardly a more interesting connexion formed in human life, than that between a pious and faithful Clergyman, and a pious and faithful flock. It embraces in its bond of fellowship all that is good, and lovely, and valuable, and excellent in this world—and all that can render existence an object of desire in the next. His duty is to *teach* Christ crucified by doctrine, precept, and example; theirs is to *learn* Christ crucified by obedience to that word of which he is the messenger. His duty is to minister to them the word and sacraments of reconciled and reconciling grace; it is theirs to become reconciled in the spirit of their minds—in their temper and disposition to that holy rule of obedience—that *good news* which is contained in the book of life. It

is his duty to "magnify his office," by maintaining the character of an ambassador of Christ; it is theirs to receive him as the accredited messenger of the Lord Jesus. "He that receiveth you receiveth me; and he that receiveth me receiveth him that sent me." Under these circumstances they will be of one heart and soul; they will mutually love and be loved in return; and a separation must be a tax on the best feelings of the heart. The parting tears of a pious flock should be more precious in the eyes of a pastor than the brightest gems in the diadem of a monarch; because they are so many unexceptionable witnesses that among them his labour has not been in vain in the Lord.

Christian Sentinel.

#### ANECDOTE.

Once when a poor woman, to whom Bishop Heber had given three shillings, exclaimed, "The Lord reward you, and give you four fold," he said, "how unreasonable are the expectations of men! This good woman's wish for me, which sounds so noble, amounts to but twelve shillings; and we, when we give such pittance, are apt to expect *heaven* as our reward, without considering how miserable a proportion our best-meant actions bear to the eternal recompense we are vain enough to think we deserve!—*Life of Bishop Heber.*

#### POETRY.—ORIGINAL.

##### HYMN,

*On the laying of the Corner Stone of the Church at Camden.*

When o'er this globe the water first  
In darkness roll'd its wave,  
The voice of God thro' chaos burst  
On Time's primeval grave.  
Jehovah said "let there be light,"  
And light and glory shone,  
To animate, midst death and night,  
This world for man alone.

Creation must this pow'r rehearse,  
Thou architect divine,  
Thy temple is the universe,  
All nature is thy shrine.

Far thro' the aisles of boundless space,  
Bright orbs their anthems raise,  
Whilst angels chant thy work of grace,  
In hymns of ardent praise.

And will this God in mercy deign,  
To consecrate the stone,  
Whereon his people would sustain,  
The footstool of his throne?  
Here faith shall in this type below,  
The rock of ages see,  
A Bethel for each child of wo,  
A temple Lord to thee.

##### SELECTED.

When langour and disgrace invade  
This trembling house of clay,  
'Tis sweet to look beyond our cage,  
And long to soar away.

Sweet to reflect how grace divine  
My sins on Jesus laid:  
Sweet to remember that thy death  
My debt of suffering paid.

'Tis sweet to rest in lively hope,  
That when my change shall come,  
Angels will hover round my bed,  
And waft my spirit home.

There shall my disembodied soul  
Behold him and adore:  
Be with his likeness satisfied,  
And grieve, and sin no more.

### RELIGIOUS INTELLIGENCE.

*Our own affairs.*—It appears from the reports made to the last Convention, although several parishes did not report as to this point, that there are 1294 families of Episcopalians in this Diocese. If only one-third of this number, or only half of them in Charleston which reports 810 families, would subscribe for the *Gospel Messenger*, it would be adequately sustained. The "Auburn Gospel Messenger" having applied a similar statement to the Diocese of New-York, remarks: "The great want of Ministers, renders the general distribution of religious periodicals among Episcopalians the more necessary and important; and I am satisfied that we can do more good by a vigorous effort to increase the circulation of such publications among the friends of the Church, who are deprived of the blessings of the preached word, than we possibly can do at present by our endeavours to send Missionaries among them—I do not intend, however, by this remark, to discourage Missionary enterprise, but only to urge it as an additional duty, indeed I would have it considered a part of our Missionary labours, thus to supply the place of the living preacher. I consider religious periodicals no less important and valuable to the congregations, blessed with the stated preaching of the word; they furnish to such a great deal of intelligence and religious instruction, which it is impossible or impracticable for Clergymen to communicate, either from the pulpit, or in their parochial intercourse with their people. \* \* \*

"I pray each one who may read these plain remarks, and who loves the Church, and desires her prosperity, to make the resolution at once to do something to aid in the liberal support of some judiciously conducted press employed in disseminating the pure doctrines of religion."

*Forty-third Convention of the Diocese of South-Carolina.*—In addition to the particulars in the last number, it appears from the Journal just printed, that there are 1 Bishop, 32 Priests, 1 Deacon, and 45 organized Congregations in this Diocese. The Rev. F. H. Rutledge, and in case of his failure, the Rev. P. Gadsden, was appointed to preach at the opening of the next Convention. Among the resolutions adopted relative to the General Theological Seminary, was the following: "That the Bishop be respectfully requested to address a letter to the Trustees of the General Theological Seminary respectfully, but earnestly remonstrating against the late change in the statutes which abolishes their stated meeting, in the week preceding the triennial meetings of the General Convention."

Of the abolished statute the report remarks: "The design of this statute was to afford the Trustees, whose residence is at a distance, an opportunity of taking a part, with the least inconvenience to themselves, in the proceedings of the Board. Trustees resident in North-Carolina, South-Carolina, Georgia, and other Dioceses, remote from the Seminary, could not reasonably be expected to attend all the annual meetings. But such of them as were delegates to the General Convention, might, with comparative convenience, also attend, the



Board of Trustees, provided their meeting was held about the same time. Accordingly, we find, that while the annual meetings of the Board have been only occasionally attended by the Trustees, residing in this Diocese, some of them have always been present at their triennial meetings corresponding with those of the General Convention. It has been said, 'those who come from a distance to the General Convention, will seldom leave their families a week earlier to be present at the extra stated meeting of the Board.' Now the fact is, as remarked above, at variance with this supposition. In an institution, in whose welfare all the Dioceses are or ought to be greatly interested, is it unreasonable to desire that every facility should be afforded, for each Diocese taking a part by their respective Trustees, in those proceedings, on which the welfare, and the very existence of the Seminary may depend?"

(To be continued.)

*East-Florida.*—The Church at St. Augustine it is expected, writes the Missionary, will soon be enclosed and completed. Mr. Sheafe of New-Hampshire, who died at St. Augustine, bequeathed it \$200.

*The Times.*—Extract of a letter from the North: "I cannot say that I think it a day that is peculiar for the diffusion of Christian light and knowledge, for when the knowledge of truth is predominant a peaceful silence combined with religious perseverance can never fail to take a stand in the breasts of men. But, sir, my heart is often pained within to see, under the present excitement of things, the traduced orders of performance, or the strange modern modes of religious services, such as Pharisaic prayers, formal compliments passing from one to another for the influence of their prayers, kneeling, in an ostentatious display at the altar for another to pray over them, boasting of the influence of ones own prayers, changing the solemnities of Christian worship to the fashionable etiquette of vain associations.

"But such a stretch of enthusiasm always makes its appearance with a Mr. — or a Mr. — at its head bearing some new trope of pretended divinity, to make themselves popular."

To any calm observer it must be plain, that the inventive genius of sectarianism has daily new modes for the attraction of public notoriety. Who can wonder that with our correspondent, intelligent and sober-minded men are sickened and pained, when they hear it said as we understand is sometimes the case to a large concourse of people, that "those who wish to dedicate themselves to the Lord must rise," while "those who choose to be dedicated to Baal, the Devil and Satan, must keep their seats." We are ready to give our authority with time and place for the foregoing. Truly has it come to this that a mortal man has in this boasted age of improvement and piety, assumed the government and decisions of the Almighty. How easy it is for men while indulging the fury of human passion to deal in awful familiarity with the abodes of despair, to imitate the hissings and coiling of the old serpent. No wonder that Dr. Beecher (we think it is) says that some were led to the question, "what makes our minister swear so?"

Can true devotion to God, and an improvement in a knowledge of things concerning the salvation of the soul, be advanced permanently and extensively by such measures? We honestly believe to the contrary.—*Auburn Gos. Mess.*

### NEW PUBLICATIONS.

*The Moral Efficacy of the Christian Ministry, how best secured: A Charge to the Clergy of the Protestant Episcopal Church in the State of South-Carolina, delivered in St. Michael's Church, on the 10th of Feb. 1831, by Nathaniel Bowen, D. D. Bishop of the Protestant Episcopal Church in South-Carolina.*—The Charges, with which our Bishops have from time to time instructed and incited the Clergy, and we may add their brethren of the Laity also; for a good charge, of course, contains much that is applicable to all Christians, and what benefits the Clergy must indirectly benefit their flocks; are so excellent, we say this, without any exception, that we have only to regret that we have not a larger number of them.

In a volume highly creditable to the Church, the Charge now before us would be entitled, if arranged in the order of intellectual merit and adaptation to enlarged usefulness, to a foremost place. It is more comprehensive than most of the Charges of our Bishops, embracing several topics, while their's have usually been confined to one or two. It is prefaced by quotations from Titus ii. verses 1, 11, 12, 13, 14, which are in fact the theme of the Charge. Such a discourse, as well as a Sermon, ought of course to be founded on scripture, and the sentiments of both are best enforced by those energetic scriptural texts, which contain, in a few words, the substance of the ideas developed and dwelt upon by the speaker.

In the exordium, the fact, which alarmed and distressed the Apostles themselves, viz. that the flock of Christian people is so small—and the inconsistency of too many of those who profess and call themselves Christians—a reproach, from which alas, no age of the Church is exempt, and also, the degree of success which has crowned the efforts of faithful persevering, prayerful Ministers are adverted to, as so many incentives urging the Clergy to bestir themselves, not to relax their efforts, but to be more and more abounding in that holy work to which they are pledged. The main subject of the Charge is then very naturally introduced, viz. an "inquiry as to the manner of entertaining and executing our obligations, which may most reasonably be expected to produce a visible effect on the character and action of those, with respect to whom it is appointed to us, 'to go in and out before the Lord continually.' I have said before, that the present effect of their religion, on the actual state of the life and habits of men, is the criterion by which we may best judge of its spiritual efficacy; and I am sure that our Ministry will then be both most honoured of the world, and most approved of God, when it is the occasion of that ameliorated moral character and life, without which, as its evidence, we may despair of its utility."

"Sound doctrine," is the first means of success, to which the Bishop invites the attention of his Clergy. After a caution against "philological, metaphysical," and what we may call, philosophical theology, (viz. the notion that Christianity like science is progressively improving,) which are here very properly distinguished from "scriptural" theology, and some just remarks on the inseparable connexion of belief, and conduct; he lays down, as at the very foundation of the religion of the gospel, the doctrines of "the sinfulness of men and the consequences it inseparably implies."

Under this head we have room only for the following impressive exhortation:—"Shall we say to men, 'your nature is, indeed, frail, and the law of God, more than you can fulfil—but God is merciful, and ready, if you will be humbly and sincerely penitent for them, to forgive all your delinquencies, for the sake of your infirmity; and you may, therefore, go on the way of life rejoicing, even though conscious, as all human beings must be, of your vastly imperfect obedience of your Maker's will, and fear no evil?' Or shall we rather say, when the heart of man, such as all our knowledge of his history, and all experience of his nature, shew him to us, is to be awakened to the calls of God and virtue, and he is to be induced to exchange a life of sin, for that of the best conformity he can attain, to the divine pleasure, 'your nature is depraved and God is just and holy—his law, dishonoured by

the disobedience of man, demands to have its penalties satisfied—and the death it has denounced on all offenders against its requisitions, must be the lot alike of all, unless they can avail themselves of some reparation, which the justice and mercy of heaven have united to provide and to proclaim. Be not deceived. Human laws cannot answer their intent, if the mere sorrow and repentance of their violator, are all that is required. Divine laws cannot be of any avail to arouse, reform and bind their revolting subject, if nothing but the sense of his offences, and his acknowledgment of them, with professions of penitence and concern, be represented as necessary to his peace.

"The holiness of God, making all sin abhorrent to his nature, must, I sincerely believe, my brethren, be thus shewn to men, if we would have them aware of the evil there is in theirs. Their horror and alarm must be excited by the tremendous evidence of its irreconcilableness to human wickedness, in the death of Jesus Christ. Otherwise, in vain may we hope to speak to them, of the magnitude of the difficulty which their nature and their sins put in the way of their real happiness in life, and of their acceptance with God, when their life on earth is ended. The doctrine of mercy to sinners, without any reparation of the dishonour done the divine law by sin, other than repentance, and such obedience as, through repentance they can render, is the doctrine of indulgence to human frailty, for its own sake, indiscriminate and indefinite. The doctrine of mercy to sinners because of the atonement made by Christ, is the doctrine of hope to men for mercy, only in proportion to their earnest and unwearied endeavours through faith inducing them, to do all that their frailty and imperfection will permit, to fulfil the moral law, because of the merits of the righteousness of one taking on him the iniquity of all, on no other condition to be extended."

"Oh, forego not, I beseech you, by brethren, for any unpalatableness it may have, for those, whom any newly invented imaginative theories of human nature and of human happiness, have deluded, the constant enforcement of the sober truth of scripture—nor forbear to defend to the utmost that your exertion can effect, the minds of your people, from the vain presumption, that they can be good enough to please their Maker, without faith in his revealed counsel to them as sinners."

(To be continued.)

*Memorial of Bishop Hobart—A collection of Sermons on his death, and a Memoir of his life and writings.*—The Memoir is evidently from a mind vigorous, discriminating, highly cultivated, and imbued with literature, Christian theology, and the history of our own, and its parent Church. It is in every respect worthy of its subject, and we have read it, as we doubt not, thousands will with the highest delight. It is not easy to lay aside such a narrative. To the talented and feeling author, the Church is much indebted for his industrious research, his able development of the character of one of her chief sons, and his many sentiments adapted to vindicate, illustrate, and recommend her institutions. As a specimen of a felicitous allusion, in the best taste, we refer to page 111; where the strong man is introduced; and of a graphic description which has not often been surpassed to page 104. The facts are admirably condensed, and will admit of being expanded into a more ample biography, which we are happy to notice is promised. The sketches of the Rev. Dr. Chandler, and Bishops Provost and Moore, may well create the desire that the same pencil would prepare other portraits for the friends of piety and the Church. But, with all respect, we demur to two or three particulars, one of which we shall, as the advocates of historical accuracy, notice with some detail. "The most ancient" parish in America, it included Trinity Church, founded in 1696." It is probable that the parish of St. Philip's, Charleston, was more ancient from the following circumstances:

"The first Episcopal Church in South-Carolina was probably built in 1681 or 2; for Original Jackson, and Melisent, his wife executed a deed of gift, 14th January, 1680-1, which states that "being excited with a pious zeal in consideration of divine service (according to the form and Liturgy of the Church of England) to be duly and solemnly done by Atkin Williamson, Cleric, his heirs and assigns for ever in our Church to be erected upon a piece of ground, have granted four acres of land," &c. Dr. Ramsay, the historian of South-Carolina, makes the date of this Church, 1690.†

\* Memoir, p. 39.

† See Dr. Dalcho's Church Hist. p. 26.

Respecting the General Theological Seminary, the following are the facts:—the writer well remembers, that conversation respecting a Theological Seminary to be established, under the direction of the General Convention, was held in South-Carolina prior to the meeting of that body at New-Haven, in May, 1811. After the adjournment, he recollects the inquiry to have been made, in South-Carolina, (which diocese was not represented at that Convention) have the Convention done nothing respecting a Theological Seminary? The reply was, it was among the members talked of, but the opinion generally entertained was that the measure now would be premature, or its practicability was questioned. At that Convention, the following resolution, which, perhaps, had some bearing on the subject was adopted, in both houses. "Resolved, that this Convention have understood, with satisfaction, that the Convention of the Church in Connecticut are engaged in obtaining for the Episcopal Academy in that State, a charter; empowering the Trustees to grant degrees, and this Convention do express their earnest wish for the success of this measure."<sup>\*</sup>

- In the Convention of South-Carolina, February 17, 1814, the following was passed; "Resolved unanimously, that the representatives of this Church, in the next General Convention, be requested to use their endeavours, that there be established, in some central situation, under the auspices of the Church in general, a Theological Seminary, in which young men of genius and piety may be trained for the sacred office."<sup>†</sup>

At the General Convention, May 20, 1814,† the following resolution, by a Delegate from South-Carolina, was submitted to the house of Clerical and Lay-Delegates: "Resolved, that with the consent of the House of Bishops, a joint Committee of both houses be appointed, to take into consideration the institution of a Theological Seminary," &c. This resolution was lost, affirmative, 4 of the Clergy, 3 of the Laity; negative, 6 of the former, 3 of the latter.‡ In consequence of this result, Bishop Dehon, in the House of Bishops,§ proposed the following resolution, which was adopted: "Resolved, that it be referred to the Bishops, and in those Dioceses where there are no Bishops, to the Standing Committees, therein to inquire, in the respective Dioceses or States, and to consider for themselves, concerning the expediency of establishing a Theological Seminary, &c. and to report to the next General Convention."

At the South Carolina Convention, December, 1815, the subject of the opening Sermon was the importance of a General Theological Seminary. In his address, Bishop Dehon says: "Daily to be desired is a supply of Clergymen, able by their piety, their talents, and learning, to do honour to the Church, and advance the cause of God. Sensible of these things, many of the Clergy of the Church in the United States, have for several years past been meditating the establishment of a Theological Seminary, for educating candidates for the Ministry, which should be the offspring and care of the whole Church, as the best means under heaven of giving to our Churches a body of enlightened, worthy and united Clergymen, thoroughly furnished for the work of the Ministry, and bound to each other with those ties, by which individuals becomes connected, who, at the same place, are engaged in early life in the same holy pursuits. During the last General Convention, at the instance of the Church in this Diocese, the subject was brought before that body, and it was then referred to the Bishops, or where there is no Bishop, to the ecclesiastical authority in each Diocese, to ascertain the sense of their respective Dioceses concerning the expediency and practicability of this measure. Between the present time and the next meeting of the General Convention, there will intervene another meeting of the Convention, of this Diocese. And, though I can entertain no doubt, concerning the sentiments which will here prevail, yet as a means of forwarding to the General Convention the strongest support of our Diocese in behalf of a measure, promising so much respectability and benefit to

<sup>\*</sup> See Journal.

<sup>†</sup> See Journal.

<sup>‡</sup> See Journal.

‖ The loss of this resolution was principally to be attributed to the appearance of a publication at the moment of the setting of the Convention, announcing the intention to establish a Theological Seminary in New Jersey, under the direction chiefly of the Bishops of New-York and New-Jersey, and it was supposed by some that the General Seminary would interfere with this and other local Seminaries, which were said to be in contemplation.

§ See Journal.

our Church, it is recommended to the Delegates of the several Parishes, to request of their respective Parishes to furnish their Delegates to the next Convention, with their opinions concerning the expediency of this measure, and the probable aid which would be obtained in their part of the Diocese towards the accomplishment of it. In this way the next Convention of this Diocese may be able to furnish me with such views of the subject, as will be efficient in aiding the friends of this important design in accomplishing their wishes."

At the Convention, February 20, 1817: "The Bishop stated to the Convention that at the General Convention last held in Philadelphia, a motion had been made, that measures should be taken for the establishment of a Theological Seminary, for the full and proper education of candidates for Holy Orders in these United States, to be supported by the patronage of all the branches of the Church in these States, and under the superintendence and regulation of the General Convention; that, upon considering this motion, it had been referred to the Bishops of the several Dioceses, or, where there is no Bishop, to the ecclesiastical authority, to ascertain the sense of their Dioceses respectively upon this subject, and report it at the next General Convention. The Bishop observed, that the time of the meeting of the next General Convention was near at hand, and that he knew of no method so sure and convenient for ascertaining the opinion of the Church in this Diocese, upon the subject referred to him, as by taking it in this Convention; and he therefore requested, that this important business might be taken into consideration by the Convention, and their opinion be given to him, in such way as they should deem best, upon the *practicability* and *expediency* of establishing for the benefit of the Church in the United States such a Seminary as had been described.

"Whereupon, the following resolutions, after much consideration, were unanimously passed:

"Resolved, that this Convention are of opinion, that the immediate establishment of a Theological Seminary under the care of the General Convention, from which the Church may be constantly supplied with Clergymen, endeared to each other by early association, and possessing sound learning and correct habits, is a measure of vital importance to her welfare, and is imperiously called for by the present want of ministers.

"Resolved further, that this Convention are of opinion, that, to establish an institution worthy of the Church, and adequate to her wants, it must have the united support of the whole Church in these United States; and, while they cannot for a moment entertain a doubt, that the Church is fully able to support such an institution generously, and on a most noble foundation, so they fully believe that her members in South-Carolina will be ready to contribute their full proportion to the endowment and maintenance of such an establishment."

At the General Convention, May 24, 1817, the Bishops rendered their respective Reports,\* agreeably to the resolution above quoted, on the Theological Seminary. The following resolution (which was the corner stone of the Seminary) proposed by Bishop Dehon, was adopted by both houses:† "Resolved, that it is expedient to establish for the better education of the candidates for Holy Orders in this Church a General Theological Seminary, which may have the united support of the whole Church in these United States, and be under the superintendence and control of the General Convention."

From this statement it is evident. I. That no individual originated the idea of an Episcopal Theological Seminary, for it was simultaneously thought of by many, in different Dioceses, remote from each other. The establishment and success of Theological Seminaries by other denominations about the year 1810, would very naturally have suggested the idea to Episcopalians.

II. That the first act in favour of a General Theological Seminary was adopted by the Convention of the Diocese of South-Carolina.

III. That the incipient measures for a General Theological Seminary, adopted by the General Convention in 1814, were at the instance of Bishop Dehon.

IV. That the resolution adopted by the General Convention in 1817, for establishing a General Theological Seminary, was offered by Bishop Dehon; and it is understood that his influence mainly contributed to its passage through both houses. Now, we submit whether in the next editions of the "Memoir," (for we have no

\* It is believed the Reports of the Bishops of New-York and Pennsylvania were unfavourable.

† See Journal.

doubt a work so interesting and valuable as a historical document will pass to several,) this sentence ought not to be corrected, page 94, "*The General Seminary of which it may be truly said, he laid the corner stone.*"

Of the Theological Seminary to be located in New-Jersey, which was contemplated by Bishop Hobart in 1814, we are told in the Memoir "The eye of the General Convention was to scrutinize, and its wisdom to control all this, in its details." We have not access to the pamphlet, but our recollection does not embrace this particular, and we think it is a mistake, from this circumstance, that the Bishop of New-York, (as was also the Bishop of Pennsylvania) was in 1814, opposed to the resolution, which proposed for the "consideration" of the General Convention, the subject of a General Theological Seminary.

*Periodical Paper of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church.* New Series, No. 1.—"In undertaking to publish a regular series of papers to be continued every month, 'the Executive Committee' are acting in compliance with the wishes of many of the best friends of Missions, while, at the same time they are influenced by the conviction that such a publication is necessary to inform the members of the Church, and to interest them in the holy object of the Society.

"The Missionary Paper will contain a regular history of the Society's proceedings, copious extracts from the correspondence and reports of its Missionaries; together with the most important and encouraging facts collected from the publications of other societies, particularly those of our own Church in England and elsewhere."

We learn from this number that there are 11 clergymen and 4 lay-persons in the service of the Society, and that its receipts for the last seven months amount to \$6270—of which only \$206 came from South-Carolina.

The paper is prefaced with a picture representing the procession of Juggernaut.

#### *Protestant Episcopal Society for the Advancement of Christianity in South-Carolina.*

The Treasurer reports the following new Members:

Edward Richardson, Esq. St. Matthew's; Mrs. Mary Eliza Richardson, St. Matthew's; Mr. John Clarkson, Charleston; Miss Catharine E. Gadsden, Charleston.

[The following came too late to be inserted in their proper place.]

FOR THE GOSPEL MESSENGER.

*Messrs. Editors,*—I have read with great satisfaction, the recent Pastoral Advice, addressed by our respected Bishop to his congregation, relative to their practice of occasionally neglecting the offices of their own Church, for those of other places of Christian worship. The insufficient motives that lead to the indulgence of the practice, no less than the pernicious effects of it, are very judiciously exposed by the author. As the father of a family, I would beg leave, through the medium of your paper, to recommend it to the attentive and candid perusal of all Christians; and through the same medium to express my thanks to the Bishop, for the mild, conciliating, but fearless, independent and persuasive manner, in which he has brought this subject to their view. I must confess that I have never thought it wrong to wander occasionally from my own Church in order to hear some popular preacher; but when I read this Address, and the next day saw many of the congregation to which I belong, gone astray, leaving their preacher to address an audience much smaller than usual, I became thoroughly convinced of my error.



To show that the Bishop is not singular in his views on this subject, and that they are not cherished by the members of the Episcopal Church alone, I would respectfully request the publication of the following extract from the *Charleston Observer* of the 12th inst., a Presbyterian paper, and extracted by the editor of that paper, from the *New-York Baptist Register*, with one or two grave questions, made in the spirit of charity, and with a single view to the promotion of consistency in the conduct of Christians: viz. whether the evil complained of in the following extract, has not been produced by their practice of advertising from their pulpits and in the daily papers, the places in which their popular preachers are to officiate? Whether it might not be corrected, in great measure, by abandoning this practice? And, whether the practice does not savour of the sin of seeking the honour that cometh from man, instead of the glory of God?

"*A thing which needs correction.*—The forsaking our customary place of worship, because the pulpit may be occupied by a minister whose gifts do not suit us. It would seem from such conduct, that the worship of God was not the object, but our own personal gratification. For the world to act thus selfishly, is not extraordinary; but for those professing Christ's name to do so is quite inconsistent. Our enjoyment in the sanctuary depends upon the presence of Christ, and not upon the minister. We may be highly entertained with a preacher's ingenuity and talents, and his discourse may accord with truth; and yet no acceptable worship may be offered by us. The pleasure derived from it may be merely intellectual not spiritual. And we not unfrequently deceive ourselves, by mistaking mental for spiritual profit. Our minds go out in admiration of the creature, and we fall short of the elevated and exclusive homage claimed by the Creator.

Our Churches are actually withering in their spirituality, under the pernicious fitfulness this evil is begetting. It must be corrected. It is a growing evil. It would speedily be eradicated if every Christian would call to mind his covenant obligations, and act with reference to God's glory."—*Charleston Observer*, from the *N. Y. Bapt. Register*.

Charleston, March 28, 1831.

*To the Editor of the Gospel Messenger.*

The paper issued from the office of the *Charleston Observer* of Saturday last, was put into my hands, on the same day, by a friend, who had found himself painfully surprised by the Editor's manner of representing the design of a few pages of Pastoral Advice, which I had felt it to be my duty to address to the congregation, for which I statedly officiate. On adverting to the column, to which he pointed me, I own myself to have been affected in a similar manner; because I found it there stated, that the design of this little Address was, "to dissuade my people, from attending the religious service of other denominations." This, though not untrue, may yet not perhaps be expected to seem to me a fair statement. It is obvious, that there is such a thing as saying what is true of the conduct of another, in a manner that may seriously, as a thing admitting of no qualification, do him wrong, and even essentially misrepresent him. I have no doubt, that the Editor of the *Charleston Observer*, with the candour that is due from all men, and especially such as are Christian Ministers, towards each other, will admit the following to be a more just account of this matter, than his own.

The design of the Address, was not "to dissuade my people from attending the religious service of other denominations," but to dissuade them from the neglect of their own, in a manner seeming to me to be inconsistent with the suitable performance of religious duty, on the Lord's day;\* with the obligations, in any serious degree recognized, of Church communion; with the good effect of example; with both domestic and individual religious edification and good, and with the claims of their own Church, upon them, as to the interests of its harmony and order. I think it probable, that the Editor of the 'Observer' will at once perceive, that there is some difference, between this statement of the design of the little Address, and his; and will have the candour to acknowledge that it is not unimportant. The one may be offensive; the other cannot be. As thus represented, I think it probable that there is scarcely a pastoral minister in this city, of any denomination, who will not approve my design; or who would think it inconsistent with his duty, to give his people similar advice to that which I have thought it my duty to give to the congregation, which it has fallen to my lot, to serve.

It has uniformly been my endeavour, to observe, towards Christians of all denominations, in this city, and their ministers, a conduct void of reasonable offence. On this occasion, I do not feel, that I have done otherwise than as a becoming liberality of sentiment would require. I have, however, no regret to express, for having incurred the displeasure (although I certainly had not expected it) of any from whom I may differ as to religious modes, discipline and doctrines, should such have been the case, by the expression of the sentiments which the Address was intended to convey to my own people. They have been given out, under a sense of duty, and must go for what they are worth. I know them to be approved, by those, in general, whose approbation I value.

N. BOWEN.

\* Of their attendance on the week-day evening religious meetings of other denominations, I have said nothing. The practice I now, however, take occasion to say seems to me unnecessary; and any good that may be supposed to attend it, is counterbalanced by considerable evil that may, with at least an equally reasonable confidence, be supposed to come from it.

#### CALENDAR FOR APRIL.

1. Good Friday.
2. Easter-Even.
3. Easter-Sunday.
4. Easter-Monday.—Monthly Meeting of the Trustees of the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina.
5. Easter-Tuesday.
10. First Sunday after Easter.
17. Second Sunday after Easter.
24. Third Sunday after Easter.
25. St. Mark.

#### Errata.

In the Article on the "Connexion between Civil Government and the Christian Religion," page 84, line 26, and again line 39, and where ever else it occurs, for "Charles J" read Chief Justice Parsons.